

ERRATA.

Pag. 25. lin. 18. read eighth's, p. 38. l. 4.
r. Bishops p. 65. l. 7 r. or to conclude,
that. p. 66. l. 9. r. Sacrament. p. 69. l. 19.
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Other literal faults, and mistoppings
the Reader is desired to correct at his
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A N
ENQUIRY

INTO

The Ministry of
PRESBYTERIANS,

Whether Lawful or not?

AS ALSO

Into their way of PREACHING;

IN A

LETTER

TO A

Presbyterian Minister

OF THE

KIRK.

The Second Edition.

L O N D O N,

Printed for B. Tooke, at the Ship in
St. Paul's Church-yard, 1 6 7 8.



862:03

TO THE
Reader.

READER,

I*T is not now the
Order or Cha-
racter of the Cler-
gy, nor their power
of Binding and Ab-
solving Sinners, nor
Catechism, nor yet the
Liturgy of the Church,
which the Multitude
A 2 have*

To the Reader.

*have any great regard
for, but only their
Lungs and Faculties
of Preaching. By this
Curiosity after Preach-
ing, it comes to pass,
that the People are
inveigled away by e-
very new Light and
Impostor in Religion,
who is commonly a
Zealous and Popular
Preacher; who wants
no good words, nor
Scrip-*

To the Reader.

Scripture - Phrases,
nor demure converse.
And so profound a
Jugler he usually is,
that we are not other-
wise able to detect him,
than by enquiring in-
to his Mission. The on-
ly way for the Clergy
(say some grave-beard-
ed People) is to study to
out-preach these Impo-
stors: But I pray a
little of their grave

A 3 ad.

To the Reader.

*advice, how it shall
be done, whether in
words or sence? In
words, is impossible :
if in sence, it hath
been done long enough
ago.*

A

(1)

A

LETTER

TO A

Presbyterian Minister,

Concerning his Mission,
or Authority to Preach
the Gospel, &c.

SIR,

I Should be very
much obliged to
receive a Satisfa-
ction from you, which
I could never give my
self, concerning the

A 4 Va-

Validity of your
 Presbyterian *Mission* : I conceive it to
 be the most material
 thing in difference be-
 tween us, and that it
 ought to be consider-
 ed in the first place :
There being no Im-
 posture like that of as-
 suming to be Preach-
 ers of the Gospel ,
 without Lawful *Autho-
 rity*. I shall here
 trouble.

trouble you with the
Reasons of my dissa-
tisfaction in this mat-
ter.

First then, I must
crave your Pardon to
look backward, as far
as your first reform-
ing *Ancestors*, (from
whom *Presbitery* does
more immediately de-
rive it self) *Mr. Calvin*
in *Geneva*, *Mr. Knox*
in *Scotland*, &c. And

A 5 then

(4)

then permit me to ask
a certain Question,
which hitherto none
of you would do us
the favour to resolve;
who sent them to re-
form the *World*? that
is, in your sence, to
Preach the Gospel?
and *How should they*
Preach, except they
were sent? Rom. 10.
15. Which words
of St. Paul seem to be

a

a Question, but are indeed a full and peremptory Affirmation, that no Abilities whatsoever can qualify any Persons for Preachers of the Gospel, without external and lawful *Mission*. *St. Paul*, though elected to the Apostleship by an immediate Call from Heaven, must not enter
on

(6)

on his Office, without
License and Impositi-
on of the hands of the
Church, Acts 13.3.

This being so evi-
dent, that lawful *Mis-*
sion is essential to a
Preacher of the Gos-
pel; and so confest by
your party; it will not
a little concern you to
be well assured, that
your Ancestors of the
Kirk, (those Refor-
mers

(7)

mers of the World }
wanted not this *essen-*
tial; nor consequent-
ly your self, who de-
rive your *Ministry*
from them.

Grant me (Sir) a
little of your pati-
ence, and consider
there are only these
Five imaginable Au-
thorities, from whence
they could pretend
to have received it.

I. The

1. The Spirit of God.
 2ly. Themselves, or
 their own internal
 Spirit. 3ly. Or the
 People. 4ly. Christ
 and his Apostles. 5ly.
 Or the Church of
Rome. Other *Authority* or *Mission*,
 (as namely that of the
Greek Church) you
 will not pretend to.

And first, That
 they were raised up
 by

(9)

by the *Spirit* of God,
is (you know) the
matter in *Controver-*
sie, and the Allega-
tion of all Fanaticks;
it will be therefore a
reasonable demand,
by what evidences
did it appear to the
World? And how
shall the Contemners
of your Gospel be
left unexcusable, but
by evidence of their
Au-

Authority, who are sent to reveal it? In the Affairs of this World, *Ambassadors* (you know) must not want their *Credentials*: How much less the Ambassadors of *Religion*? What? To reform the *World*, over-run with Idolatry and Superstition, and no appearance of your *Authority*, for
so

so doing! To this
 you Answer, That
 the powerful gifts and
 sanctity of those Per-
 sons were great tokens
 of their being inspired
 by the Spirit of God;
 and that the conver-
 sion of many thousands
 from Superstition to
 Godliness was an un-
 doubted *Seal* to their
 Ministry. This is the
 Answer of all Dissen-
 ters

ters and Parties of
 what name soever, *In-*
dependents, *Anaba-*
tists, *Behemists*, &c.
 That they easily con-
 verted many Thou-
 sands, no body denies;
 but whether from Su-
 perstition to godli-
 ness, or only to a Pha-
 risaical pride, censori-
 ousness and contempt
 of their *Neighbours*,
 is the great *Controver-*
sie.

sie. Nay, was it never made a Note of a man Converted (as the excellent *Friendly debate* observes) that, though he have a great many faults, yet he is wrought to an antipathy to Bishops, Common-prayer, and Surplice ? And as to your self, I might appeal to your Conscience, whether you esteem a-
ny

ny man a right *Con-vert*, that is, a Friend to these things ; as to those powerful gifts you speak of, you do not mean any thing that is *miraculous*, or that others (perhaps *Socinians* themselves) will not as soon pretend to, whether praying or preaching ; and truly, as for the sanctity of your whole *party*,

ty , observable is the
 confession of Mr. *Cal-*
vin himself, in his
 Comment on the thir-
 ty fourth Verse of the
 eleventh Chapter of
Daniel; and I pro-
 mise you not to in-
 jure him in the quota-
 tion. *Sed in illorum*
exiguo numero qui sese
ab Idololatriis Papa-
tus subduxerunt, major
Pars plena est perfidia
 &

*Et dolis; præclarum
 quidem Zelum simu-
 lant, sed si intus ex-
 cutias, reperies ple-
 nos esse fraudibus.* Of
 that small number of
 Persons (saith he)
 who profess the pure
 Gospel , the greater
 part is full of perfidi-
 ousness and deceit :
 They pretend an ex-
 cellent Zeal; but if
 you inspect them nar-
 rowly,

rowly, you shall find them abounding with Frauds.

If such were the first fruits of your *Reformation* in the days of *Calvin*, what may we expect now? Not but that others may be as faulty: but this, methinks, is such a *Character*, as one would not expect in so Reformed and so

so Godly a Party.

Secondly, *Themselves*, or their own internal Spirit. It is absurd : For so all men may become Preachers of the Gospel, that will assume the Confidence.

Thirdly, *The People*, let us allow this Authority for good ; and then, I pray, will not *Socinians*, *Independ-*

pendents, Anabaptists,
Bebemists, *Fift-Mo-*
narchy-men, (and who
 not ?) enter in at this
 Door, and plead their
 Call by the *People*,
 to reform the *Pres-*
byterians ? Or have
 they not done it *al-*
ready ? Be pleased to
 tell us what *People*
 do you mean ? If
 those of your own o-
 pinion, they will not
 B in

in some places amount to a Fourth, or Fifth part of the People : And must all the rest be debar'd from Electing their own Preachers? Besides (you know) it is not the People's *Call* alone, that can constitute a Preacher of the Gospel : It is the *Mission*, and *Ordination* of your Predecess-

cessors, that I am now enquiring after ; you cannot be ignorant concerning the Popular Election, or Voting for Ministers , that it had been disus'd many Centuries before *Calvin* , for the Tumults, Factions, and confusions that attended it: The unstable *People* seldom or never agree-

B 2 ing

ing about the Persons
to be Elected. *Cal-*
vin himself is an in-
stance , whom the
People of *Geneva*
Elected to be their
Teacher ; but after a
while expel'd him
their Town, and after
that invited him in
again ; as *Beza* re-
lates it. Shew us any
Divine precept, in-
vesting the *People*
with

with Authority to
 chuse their feveral *Pa-*
stors , and you will
 very much oblige not
 only your own Par-
 ty, but all the vari-
 ous Sects this day ex-
 tant in the Christian
 World. If by the
 People's *Call* you
 only mean their Con-
 sent, our Ministers
 want it not; for if
 the People have a-

ny thing material to object, our *Canons* provide Suspension and Deprivation; if not, their displeasure signifies nothing. The *Scripture* mentions not any Popular Election, but of Deacons only; because they were to be the dispensers of the People's Charity, *Acts* 9. 3.

Fourthly,

Fourthly, Or will you derive your *Ministry* from Christ and his Apostles ? But all dissenters Proclaim their extraction from the same Original : which of them shall we believe ? From Christ and his Apostles ? Give me leave to ask whether immediately or mediately ? Immediately you will

B 4 not

not say ; if mediate-
ly , I pray inform us
by whom , or from
whose *hands* did your
Puritan Ancestors re-
ceive their *Mission*, or
Ordination ?

Well, in the first
place , some Body
must send them to
preach the Gospel.
Was it the Church of
Rome ? Yes, I have
heard you say : And
is

is not this to confess
your selves the Emis-
saries of *Antichrist*,
that *Man* of sin, the
Whore of *Babylon* ?
Quid Christo cum Be-
lial ? But the unhap-
piness of it is, that this
Mission from *Rome*,
or *Roman* Bishops,
will as soon Authorise
the Sermons of a Po-
pish *Fryar*, as those
of your *Predeces-*

B 5 *sors.*

sors. And as to your pretended Ordination from *Rome*, there is one difficulty in it, that I confess I cannot resolve ; was it not *Prælatiſcal Orders* , if any , they received from that Church ? And was ſuch Ordination good and valid, yea or no ? If good, by what *Authority* do you take
upon

upon you to abolish it, together with the whole *Order* of Bishops? If not valid, what will become of your Orders? Episcopal imposition of hands we receive from Bishops, as a *power* Superiour to *Presbyters*: and to allow it for good, is to confess the impertinency of that *Presbyterian*

rian Ordination you would set up in contradiction to it. And further, I would gladly understand, are any Persons sent to go and preach the Gospel after their own *sence*? After their own *Conscience* as you call it? If so, then he that hath receiv'd *Mission*, from your *Kirk*, may when he

he list, become an *In-*
dependent, or *Ana-*
baptist Preacher, and
 justify his new Do-
 ctine by your *Com-*
mission.

As for *Calvin*, I
 have read over his
 life, written by *Beza*;
 and I find he was on-
 ly design'd for the
 Church by his Pa-
 rents, but never actu-
 ally initiated in any
 Or-

Orders of the *Roman Church* : *Nullis Pontificiis Ordinibus initiatus* , are *Beza's* words ; who being his great Acquaintance and Successor at *Geneva* , could not but know it very well. I was of opinion that your Founder *Calvin* had been in some *Orders* , until your own *Beza* informed me

me to the contrary.

He came to *Ge-* See Be-
neva, in the za.

Year 1536. And at
 first, (though intreat-
 ed by the People of
 that City) would not
 consent to become
 their Preacher, but
 only Professor of Di-
 vinity; as being con-
 scious of his want of
Orders. If any Au-
 thers do Affirm, that
Cal-

Calvin was a Priest of the *Roman* Church (as I think they do not) doubtless his friend *Beza* knew it better ; to whom as also to *Papirius Massonius* , another writer of *Calvin's* life , I must refer the Reader for further Satisfaction. This I grant, that the Bishop of *Noyon* in *Picardy* ,
gave

gave him the profits of a small Benefice or two, to support him in his Studies at *Paris* ; which at his return from thence he made no scruple to sell ; and went his way to *Geneva*.

But we need not trouble our selves : The matter is confessed by *Calvin* himself,

self, in his Epistle to
the King of Poland,
dated *December 4th.*
1554. to do him right,
I must desire the Rea-
ders leave to set down
his words at length.

*Si promiscue fas
non est, quos-
vis ad Pa-
storum munus ascende-
re, rite eos vocari &
institui necesse est, qui
se probare volent legiti-
mos*

*See the Volum of his
Epistles Printed at
Geneva, 1575.*

mos & honore dignos.
 Fateor, optandum es-
 set ut valeret continua
 successio, ut Functio
 ipsa quasi per manus
 traderetur. Sed me-
 moria tenendum est
 quod prius attigi, quum
 Ecclesiæ anima sit
 doctrinæ puritas, fru-
 stra quæ Ecclesiæ pro-
 pria sunt, & ab integro
 ejus statu dependent, a-
 pud eos homines requi-
 ri,

ri, quos constat esse
 se professos *Evangelii*
hostes; quia autem
 Papæ tyrannide abrupta
 fuit vera *Ordinationis*
series, novo subsidio
 nunc opus est ad *Ec-*
clesiæ *instauracionem*.
 Atque omnino extra-
 ordinarium fuit hoc
 munus quod dominus
 nobis injunxit, dum
 opera nostra ad colli-
 gendas

gendas Ecclesias usus est.

Qui ergo ita præter spem hominum insolito modo repente apparuerunt, eorum vocatio a communi regula æstimari non debet. Here the Reader will observe in the first place, how he confesses the necessity of lawful Ordination ;

on ; that it is not for every man to take upon him the office of a Preacher in Gods Church. I confess (saith he,) it were to be wished that the Chain of Succession might take place ; but this cannot be expected together with the purity of Doctrine, from those (meaning the Church of *Rome*) who

who are professed enemies to the Gospel. The true line therefore of *Ordination* being broken off (mark this;) through the tyranny of the *Pope*, this Office which the Lord hath enjoined us for the gathering of new Churches, was wholly extraordinary, &c.

Here is a confession
on

on plain enough of his want of ordinary *Mission*. *Farellus* also and *Viret* his Fellow-Preachers at *Geneva*, you will find in the same *Querpo* without Orders. As for *John Knox*, he was (saith Mr. *Samuel Clark*, a Presbyterian Minister who writes his life) put into Orders very young; that
is,

is, when he was Pro-
fessedly of the Popish
Religion, he was
made Deacon or
Priest of that Church
by Episcopal Ordina-
tion. Let us believe
this on the credit of
Mr. *Clark*: And still
we are to seek for
their Presbyterian
Mission; their Au-
thority (I mean) for
obtruding on the
C World

World their Presby-
terian Doctrine and
Discipline. This (Sir)
I doubt you will ne-
ver be able to shew.

Besides, I cannot
find that any of the
first *Reformers* in
Scotland (except
Knox) could pre-
tend to any Ordina-
tion at all; in which
particular you are
greatly concern'd to
satisfie

satisfie the World;
 since you grant, a single *Presbyter* cannot
 confer Orders.

Indeed the Church
 of *England* is so ap-
 prehensive of your
 want of true Orders,
 that she admits none
 of you to her Ec-
 clesiastical Functions
 without *Reordinati-*
on.

Presbyteri & Di-

C 2 *aconi*

conci præter Episcopum nihil agere per-
tinent, Saith the for-
 tieth *Canon* of the A-
 postles; a *Canon* w^{ch}
 though it were not
Apostolical, you
 cannot deny to be
 very ancient: And
 do not Saint *Austin*
 and *Epiphanius* rec-
 kon it among the
 Heresies of *Aerius*,
 that he affirmed,
 Bi-

Bishop and Presbyter were the same thing? *Aerius cum esset Presbyter* (saith St. Austin,) *doluisse fertur, quod Episcopus non potuit Ordinari, &c. Aerius,* being a Presbyter resented his disappointment of a Bishoprick, and to satisfy his humour of revenge, would needs assert

C 3 that

that they are the same Office. Yea, the Scripture is evidently against your Parity of Ministers; for doth not *St. Paul* advise *Timothy* how to exercise his Authority over *Presbyters*, saying, *Receive not an Accusation against a Presbyter, but under two or three Witnesses ?* 1 Tim. 5. 19.
and

and again, *Lay hands suddenly on no man.* And was not *Titus*, a single person, invested with the power of Ordination? *For this cause* left I thee in Greet, that thou shouldst set in order the things that are wanting, (the Greek word signifies to controul or correct) and ordain Elders in eve-

ry City as I had appointed thee, Tit. 1.5. Thus I am satisfied your Presbyterian Progenitors had no ordinary Mission at all.

Sleidan, a Protestant Historian, reports in his Commentaries, that *Luther* hearing of the Multitudes assembled by

Comment.
lib. 5. ad
annum
1525.

by *Thomas Muncer*,
 the famous Prophet
 of the Anabaptists,
 wrote an Epistle to
 the Magistrates of
Mulhusen, a City in
Germany, (where the
 said *Muncer* remain-
 ed) advising them to
 require of him, who
 sent him to reform the
 world? and if he an-
 swered, God, that he
 evidence it by some

C 5 sign

sign or extraordinary
 Token; otherwise that
 he be rejected : *hoc*
enim proprium & fa-
miliare est Deo (said
 Luther) *ut quoties con-*
suetam & ordinariam
viam velit immutari,
tum voluntatem suam
aliquo signo declaret.
 This is proper and
 familiar to God,
 whensoever he would
 change the establisht
 and

and ordinary way of Religion, to manifest his pleasure by some Token or other.

The same *Quære* (Sir) you may at your leifure do us the favour to resolve in reference to your self. You cannot, alas ! pretend any necessity to reform Episcopacy, but all the other Sects will plead the same

same to reform you. Yes, the *Independents* and *Anabaptists* have already revenged our Cause ; and you may remember the time when they supplanted your Party , by the same *Mission*, that you reformed us, namely the *Sword*.

Nor will it relieve you to say, that by this Argument the
Jewish

Jewish Church reje-
 cted Christ and his
 Apostles; the case not
 being the same be-
 twixt Christ and the
Jewish Church, and
 between us and you.
 To satisfy the *Jews*
 and their Question,
By what Authority
doest thou these
things? our blessed
 Saviour appeals to
 the Miracles which he
 wrought,

wrought, *If ye believe not me , believe the works which I do.* Nor will it avail you to return the *Quære* upon our selves, Who sent us to reform the Church of *Rome* ? This truly is no Answer, but a desiring us to answer for you : Be pleased to know then, that the Church of *England* was

was never of your
froward and uncha-
ritable humour in re-
lation to that Church;
that she pretends to
no power of reform-
ing the Church of *Ita-
ly, Spain, or France.*

To reform our selves

Ecclef.
Pol. lib. 3.
sect. 1. (saith Mr. *Hoo-
ker*) is not to

sever from the Church
we were of before;
we are very sensi-
ble

ble of their errors ;
and yet we confess
with ^r Saint *Austin*,
there is no just neces-
sity to divide the U-
nity of the Catholick
Church ; because se-
parations in the
Church tend to no
other end, but to dis-
credit the Christian .
Religion, and render
it less considerable, if
not contemptible to
its

its Adversaries, *Turks* and *Infidels*. He that will admit no Church (saith Primate *Bramball*) but that which is spotless, with *Acessus*, must provide a Ladder for himself to climb alone to Heaven.

But as to your Party (Sir) still the question remains. Who gave them Authority-

thority to preach
 their Reformation to
 these Kingdoms? give
 me leave to observe
 to you this passage in
 the *Racovian* Cate-
 chism: there I remem-
 ber the question is
 put, *Nonne ij qui do-
 cent in Ecclesia* (So-
 ciniana) *ut singulari
 aliqua ratione mittan-
 tur, opus habent?*
 Whether the Preach-
 ers,

ers of *Socinian* doctrine have need of any extraordinary *Mission*? the Answer is *Nullo modo, quia nullam novam, nec inauditam afferunt doctrinam, &c.* That is, not at all, because *Socinians* preach no new nor strange doctrine, but that onely which is primitive and declared in the holy
Scrip-

Scriptures. The same is affirmed by Mr. *Calvin* concerning his own Reformation in the Preface to his *Institutions* : which the *Lutherans* (you know) will by no means admit for truth. See *Conradus Schluselburg de Theologia Calvinistarum* ; as if *Independents*, *Socinians*, and all the
Sects

Sects that ever molested the Church, did not press as much for themselves, boasting of Gospel-truth.

The Question at present is not, Whether your *Presbyterian* Sermons be the doctrine of the holy Scriptures? but the question is, what Authority you have to preach them? and who

who gave you the Authority ?

To say that your Party agree with us in all the Vital Articles of Religion, is to say what, perhaps, few of you believe: for I doubt not, (if opportunity serv'd) every Sect of you would advance its respective Religion, as if that only were Gospel,

Gospel, and all other but lies and superstition : or if you do believe it, the more is your unhappiness to molest the world about opinions, which you do not esteem of any vital importance.

I wish I could oblige you to consider, whether you ought to take upon you to
Re-

Reform, that is, suppress the Universal Order of Christs Church by Bishops, &c. banish all ancient Liturgies, the use of the Creed, the Lords Prayer, and Ten Commandments out of your Publick Devotions ; all Anniversary Solemnities of Christs Nativity, Resurrection, &c. all
Re-

Reverence or Kneel-
 ing at the holy Sacra-
 ment of Christs Body
 and Blood ; revile the
Church (whereof I
 cannot say you, but
 your Ancestors were
 made Members by
 Baptism) with the
 names of Superstition
 and Idolatry : preach
 your desperate do-
 ctrin of absolute Re-
 probation, and the
 D im-

impossibility of keeping Gods Commandments; introduce your own extemporary inventions instead of Liturgy; levy war against your Sovereign; and all this without any Authority!

For all these strange things I should think (Sir) your Ancestors had but need of some
extra-

extraordinary *Mission*. Perhaps you will answer and tell us, that your *Mission* is extraordinary, and that extraordinary Prophets have been sent into the world without Miracles, as *John* the *Baptist*; yea further, that Miracles are no certain evidences of true Prophets.

As for *John* the
D 2 *Bap-*

Baptist, you may remember the words of the *Angel*, *Luke* 2.15. he was filled with the Holy Ghost from his Mothers womb : he shall go before in the spirit and power of *Elias* , (a Character to which your Brethren will not pretend) he was a person prophesied of many Ages before his birth,

birth, *Isaiab* 40. 3.

The voice of one crying in the Wilderness, make strait the way of the Lord, &c.

Again (say you) Miracles are no certain evidences of true Prophets, because there shall arise false Christs and false Prophets, who shall shew great signs and wonders; insomuch that

if it were possible, they shall deceive the very Elect. Wherefore if they shall say unto you, behold he is in the Desert, go not forth; behold he is in the secret Chambers, believe it not, Mat. 24. 26.

That false Prophets can work any Miracle but *deceptio visus*, I do not believe. The meaning of
our

our Saviours words
 is this ; if any other
 Prophet after him
 shall arise , assuming
 to be that Christ
 or Messias sent from
 God, though he may
 pretend to strange
 things , believe him
 not, go not forth af-
 ter him. If new Pro-
 phets (Sir) though
 they come with a
 shew of Miracles, are

to be suspected, must we presently receive all the Preachers of new Lights, that have not so much as the pretence ?

I find a late Writer asserting that in holy Scripture there be two marks, by which together, not afunder, a true Prophet, or one newly sent from God, is to be

be known; one is, the doing of Miracles; the other is, the not teaching any doctrine of Morality adverse to that - which hath been already taught of old : afunder (he faith) neither of these is fufficient; and for proof alledgeth two places of Scripture, *Dent.* 13. 1, 2, & 3 verses compared with

D 5 *Matt.*

Matt. 24. 24. Our
 blessed Saviour and
 his Apostles fulfilled
 both these marks; first
 in their Miracles,
Act. 2. 22. 2^{ly}. they
 taught no doctrine of
 Morality opposite to
 that which they found
 already established.
Christ came not to de-
stroy the Law, but to
fulfil it, saying none
other things than
what

*what Moses and the
Prophets did say
should come to pass.*

But he preached a
doctrin that had all
the obliging chara-
cters of Vertue and
Goodness, of respect
to Order and Go-
vernment, witness his
admirable Sermon on
the Mount; *non vox
hominem sonat*: Wit-
ness his advice to the
Mul-

Multitude and to his Disciples, *Mat. 23.1.* *The Scribes and Pharisees sit in Moses seat; all therefore whatsoever they bid you observe, that observe and do.* Consider (I say) his Sermon on the Mount, where he presses the necessity of moral goodness, and keeping the Commandments

ments of God ; otherwise methinks then your Prophet *Calvin* hath done. I shall instance a remarkable place in the second book of his Institutions, the 7th Chapter and fifth Section.

Quod autem impossibilem legis observationem diximus, id nunc paucis verbis explicandum simul & confir-

firmandum. Solet enim vulgo absurdissima sententia videri, ut Jeronimus non dubitavit Anathema illi denunciare; at quid Jeronimo visum sit, nihil moror. Impossibile appello quod nec fuit unquam, & ne in posterum sit, Dei decreto & ordinatione impeditur. I shall now (saith he) explain and
 con-

confirm what I have
 said of the impossibi-
 lity to observe the
 Commandments; w^{ch}
 commonly seems a
 very absurd asserti-
 on, insomuch that
Jerome doubted not
 to denounce it accur-
 sed; but what seem-
 ed to him I do not
 care. I call that im-
 possible which never
 was, and which God
 hath.

hath decreed that it never shall be.

Vertuous doctrine!
if the Commandements be impossible, and that God hath decreed them so; *nemo tenetur ad impossibile*. Alas! we are of our selves too prone to take an allowance of sin, without this licence from Mr. *Calvin*.

To

To be short, the Church of God may and ought to reform themselves, in case of error or corruption of manners; but if once we admit others to do it, unauthorized or unsent, we open a wide door to all Sects and Heresies: and another consequence is, we shall rest no where, but be tossed to and fro

fro (as Saint *Paul* speaks) and carried about with every wind of doctrine, with the various Lights of all Pretenders. This, one would think, hath been apparent enough in the experience of our Age : for fancy (commonly call'd reason) when once broke loose from Authority, and from its Govern-

vernors, runs forward
it sees not whither,
and knows not where
to stop it self.

Not that we deny
our need of Amend-
ment and Reformati-
on in this world of
Imperfection : but we
give heed to the ad-
monition of our blef-
sed Saviour, *Joh. 10. 1.*
Verily I say unto you,
he that enters not by
the

the door into the Sheepfold, but climb-eth up some other way, the same is a thief and a robber. Not entering in at the door signifies entering without any Authority, either extraordinary, when the Doctrins are new and strange; or ordinary, when they are already known and confest. That the

the Liturgy and Ceremonies of our Church are superstitious and Idolatrous, is to us very strange doctrine.

Now let it be granted, for the suppression of Idolatry, in case the Church will not do her office, that it is lawful for any unauthorized persons (such as *Knox*, &c)

&c.) to take upon
 them to reform what
 they think amiss;
 there can be no suf-
 ficient cause given
 (saith Bishop *Sander-
 son*) why by the same
 reason, & by the same
 grounds, “they may
 “not take upon them
 “to make Laws, raise
 “Forces, administer
 “Justice, execute Ma-
 “lufactors, (Malig-
 “nants)

“nants) or do any o-
 “ther thing the Magi-
 “strate should do, in
 “case the Magistrate
 “slack to do his du-
 “ty: which if it were
 “once granted (as
 “granted it must
 “be, in case your
 “Presbyterian Re-
 “formation be justi-
 “fiable) every wise
 “man seeth, the end
 “can be no other but
 “vast

“ vast Anarchy and
 “ confusion : where-
 “ upon must una-
 “ voidably follow the
 “ speedy subversion
 “ both of Religion
 “ and State. *Second*
 “ *Sermon ad Clerum*
 “ *on Rom. 3. 8.*

This is our present
 case : You an un-
 authorised person,
 pretending to no ex-
 traordinary things,
 say

say all things are a-
 mifs : The Church is
 of opinion , yea, per-
 fwaded in her consci-
 ence that you do all
 things amifs; who ſhall
 be Judg ? the *Scripture*
ture ; alas ! the *Scripture*
 is a Law ; and
 no Law can ever pro-
 nounce either for one
 or t'other, but in the
 mouth of ſome Judg.
 The Scripture muſt
 E be

be Judg, say the *In-*
dependents, to avoid
 the Censures of your
Kirk: what Schisma-
 tick shall ever be con-
 victed, that must be
 tried by a law, where-
 of himself must be the
Interpreter?

- From all these pre-
 mises I perswade my
 self your Ancestors
 were no Prophets
 sent from God, but
 in-

intruded themselves
 on the office of Re-
 formation ; or (as
 the Prophet speaks)
 they followed their
 own spirits, and pro-
 phecied out of their
 own hearts. *I have
 not sent these Pro-
 phets , yet they ran ;
 I have not spoken to
 them, yet they prophe-
 sied ; therefore they
 shall not profit this*
 E 2 people

people at all, Jer. 23.
21, 32.

To add one word
more; consider all the
Prophets mentioned
in holy Scripture,
Samuel, Elias, Isaiab,
Jeremy, Hosea, &c.
at the beginning of
whose Prophecies
(that the world might
understand their di-
vine Mission) it is u-
sually declared how
and

and in what manner they receiv'd it. *Isa. 6.*
Jerem. 1. so as their Authority was confessed, when the matter of their Prophecies was little regarded. Some of them were qualified extraordinarily with the power of Miracles, Prediction of future and publick events. Others had the ordinary

E 3 nary

licence from the
Schools of the Pro-
phets.

In the new Testa-
ment, our blessed Sa-
viour and his Apo-
stles, beside the in-
ternal excellency of
their Doctrin, gave
the world sufficient
externalevidencethat
they were persons
sent from God : And
whereas you say that
you

you preach no other
 Doctrin than that of
 Christ and his Apo-
 stles, it is the answer
 of Socinians, Inde-
 pendants, &c. persons
 no less sober and
 learned than your
 selves ; and (flatter
 not your self) will
 serve every mans turn
 as well as yours. I
 am not now disputing
 whether you preach

the Doctrin of Christ
and his Apostles; but
by what Authority
do you preach the
Doctrin of *Presbyte-
rian* ? until this ap-
pears, we understand
no foundation of your
Kirk, beside your
own perswasion; w^{ch}
can be no better than
any mans else that is
as strongly perswa-
ded to the contrary.

But

But in the last place, cannot you justify your selves by the sobriety and virtue of your lives? by the loyalty of your Actions? it is a great *Controversie*, and I shall not take upon me to pronounce my own sence of it: But you have heard of King *James* his opinion in the matter.

Ego a Puritanis non

In Præfatione solum a nati-
Monitoria. vitate conti-

nno vexatus fui, ve-
rum etiam in ipso ma-
tris utero propemodum
extinctus, antequam
in lucem editus fui.

The Puritans (saith
 he) have vexed me
 not only since my
 birth, but before, they
 had almost destroyed
 me in my Mothers
 womb. And

And his Son the
 blessed K. *Charles* the
 First, from a certain
 intimate Acquain-
 tance with your Par-
 ty, writes thus to our
 present Sovereign K.
Charles the 2. “ If ever
 “ need of them , or
 “ must you stand in
 “ stand to their curte-
 “ sie, you are undone;
 “ you may never ex-
 “ pect less of loyalty,
 “ ju-

“ justice, or humani-
 “ ty, then from those
 “ who engage into re-
 “ ligious Rebellion;
 “ under the Colours
 “ of piety, ambitious
 “ Policies, march, not
 “ only with greatest
 “ security, but ap-
 “ plause as to the Po-
 “ pulace : you may
 “ hear from them *Ja-*
 “ *cobs* voice, but you
 “ shall feel they have
 “ *Esaus*

“ *Esaus* hands. *ΕΙΧΕΝ*

ΒΑΣΙΛ. chap. 27.

The *Lutheran* Churches at this day speak no otherwise of your *Party* : for instance, let us hear *Walthernus*, a late *Lutheran* Superintendent, speaking in his *Harmonia Biblica* concerning a reconciliation with the *Calvinists*.
Be-

*Impressa No-
rimbergæ an-
no 1654.*

pag. 1106.

Before this can be,
Urgenda sunt (saith
 he) *tres admonitiones*
valde necessariae. Pri-
ma, ut mentiendi libi-
dinem deponant Cal-
vinistæ. Secunda, ut
turbulentis & sediti-
osis machinationibus
(ex quibus hætenus
quasi compacti esse to-
ti, non nobis magis
quam orbi Christia-
norum universo visi
Sunt

sunt) *valedicentes, pa-*
ci publicæ favere, &
pietatis cultum in tran-
quillo exercere sata-
gant, &c. In order to
 this reconciliation, we
 must desire the *Calvi-*
nists (saith he) to
 grant us three things;
 First, that they leave
 off their humour of
 lying : The second,
 that abandoning their
 turbulent and sediti-
 ous

ousMachinations (for
hitherto they seem
to be compacted of
nothing else, I appeal
to all the Christian
World) they would
incline to the publick
Peace; and at length
serve God in quiet-
ness. The Third,
That they would sa-
tisfie the World by
some publick Wri-
ting, which of their
Errors

Errors, Blasphemies ,
 and Corruptions of
 the Scripture they are
 resolved to forgo ;
Donec nihil horum fit
ab ipsis , intra gre-
mium pacis & frater-
nitatis, a nobis plane
nec possunt nec debent
admitti : Whilst
 they will do nothing
 of all this, in plain
 terms (saith he) we
 neither can nor ought
 to

to admit them as Bre-
theren.

You may consult
Walicrus, and see
much more to this
purpose, *Harm. Bi-
blica*, Pag. 1102, 1103.
1104. w^{ch} is the sence
of all the *Lutheran*
Churches at this day.

Thus have I given
you the reasons of my
dissatisfaction concer-
ning the Validity of
your

your *Presbyterian Mission*. And I must confess that I have here expressed only some wishes, not any hopes of convincing you; all my expectation is, that perhaps some unprejudiced Persons will believe that your *Presbyterian Kirk* hath no advantage, in point of a solid Foundation,

on, over *Independents*,
Anabaptists, &c.

The sum of what
hath been said is this;
'tis not true Doctrine
alone without exter-
nal and lawfull *Mis-*
sion, that makes a
Preacher of the Gos-
pel. Your *Commission*
therefore must ap-
pear, ere you can ob-
lige any prudent
Persons to be your
Hearers;

Hearers ; to derive it from *Prelates* , is to ruin your selves ; for that is to confess the Authority of Bishops ; if Episcopal *Mission* be valid (which meer necessity forces you to confess) then have our *Ministers* a good Authority to Preach against your *Kirk*. This you would fain evade

evade, by saying it is valid as to the Substance, but not as to Circumstances; and I would as fain know who gave you power to alter it as to Circumstances? all this confirms what your Country-man *Burnet* says in his late Dialogue between a Conformist & Non-conformist; *Rebellion*

*on is the very soul of
the Kirk.*

If instead of a pertinent answer to all this Discourse, you shall please to pass your censure on the Author, and say he is some *Papist*, I must reply to you in the words of the excellent Bishop *Sander-son*, concerning the Puritan Preachers:

“ Some

“ Some of them ,
 “ especially such as
 “ betake themselves
 “ to Preaching be-
 “ times, and have not
 “ the leisure and op-
 “ portunity to look
 “ much into Contro-
 “ versies, understand
 “ very little of the
 “ true state of the
 “ question betwixt
 “ the Church of *Rome*
 “ and us ; and yet to
 “ shew

“ shew their zeal a-
 “ against Popery, are
 “ forward enough to
 “ be meddling with it in
 “ the Pulpit, but with
 “ so much weakness
 “ and impertinency,
 “ that they leave the
 “ question worse than
 “ they found it, and
 “ the Hearer, if he
 “ brought any doubts
 “ with him, to go
 “ from Sermon more

F dis-

“ dissatisfied than he
“ came. *Preface to 14*
“ *Sermons printed an-*
“ *no 1657.*

In fine, as you have
no true Mission to
preach the Gospel,
so am I satisfied it is
not the Gospel you
teach, but somewhat
else instead of it. Give
me leave to parallel
the Maxims of the
Gospel with those of
your

your *Party*. First the Maxims of the Gospel are these.

Love your enemies. Do good to them that hate you, and despitefully use you. Render to no man evil for evil. Speak evil of no man. If ye suffer for righteousness sake happy are ye. Let no man suffer as a busie body in other mens matters.

F 2 Sub-

*Submit your selves to
 every Ordinance of
 man for the Lords
 sake, whether it be to
 the King as supreme,
 or unto Governors as
 unto them that are sent
 by him. As free, and
 not using your liberty
 for a Cloak of malici-
 ousness. Servants be
 subject to your Ma-
 sters with all fear, not
 only to the good and
 gentle,*

gentle, but also to the
 fromard. For what
 glory is it, if when ye
 be buffeted for your
 faults, ye take it pati-
 ently, but if when ye
 do well and suffer for
 it, this is acceptable
 with God, 1 Pet. 2. 20.
 Be perfect, be of one
 mind. **Live in Peace.**
 Be not wise in your
 own conceits; that is,
 fancy not your selves

F 3 more

*more enlightned than
 others that have re-
 ceived the same Chri-
 stianity. What ? came
 the word of God out
 from you, or came it
 unto you alone ? 1 Cor.
 14. 36. I beseech you
 by the name of our
 Lord Jesus Christ,
 that ye all speak the
 same thing (observe
 this) and that there be
 no schisms among you ;
 but*

*but that ye be perfectly
joyned together in the
same mind and in the
same judgment, 1 Cor.*

*1. 10. Obey them that
have the rule over you,
and submit your selves.*

*They that do other-
wise, serve not the
Lord Jesus Christ but
their own belly ; that
is, their own interest.*

*It is better to be the
first, second, or third*

F 4 man

man in a Schism, than the fortieth, or perhaps the hundreth man, in the great body of the Church.

Let us now hear your Doctrins, I mean your *Characteristical* ones of your Party.

It is lawful to raise defensive Arms against the King; asserted by your late Book entituled *ſus Popu-*

Populi vindicatum.

The Persons of Princes may be resisted, though not their Authority. Princes may be deposed

See Rutherford

and put to

Lex Rex.

death in case of tyranny ; of which tyranny the People (various and divided as they are) must be Judges. The King is *singulis major*, but u-

F 5 *niver-*

*niv*ersis minor. The People may enter into Covenant for Reformation, without consent of the King. If Magistrates (saith your Confession of Faith, *chap.* 31.) be open enemies to the Presbyterian Church, the Ministers of themselves, by virtue of their office, with other fit Persons may meet

meet in their Assemblies. We are to distinguish betwixt the Kings personal and politick capacity: All humane Laws must bend to the Law of necessity. *Adeo Regibus atque Principibus insita est* Comment. in Senecæ librum 1. de Clementia. *quasi perpetuum & vernalum malum arrogancia*, saith Calvin, Arrogance

rogance is a vice almost perpetual and natural to Kings.

These are some of your Evangelical doctrines. Besides, I have been sometimes no negligent Hearer of your Sermons, expecting when you would inform me distinctly and materially of my duty to God, to my Prince, or

or to my Neighbour;
but this I might expect long enough.

Truly, Christ and his Apostles did not cant after your manner about Free grace and Priviledges of the Godly and getting an interest in Christ, without perswading the necessity of keeping his *Commandments.* Ye are
my

my friends (saith he)
if ye do whatsoever I
command you, Joh. 15,
 14. The sum of the
Gospel is this, that
 whereas in *Adam* we
 lost a Terrestrial Pa-
 radise, our Lord Je-
 sus Christ the second
Adam came into the
 world to restore us to
 a Celestial : but how
 restore us? by turn-
 ing away every one of
 us

us from his iniquities,
Acts 3. 26. that God
 for Christs sake will
 remember our sins no
 more , provided we
 become new crea-
 tures : and that it is
 idle to expect the one
 without the other ;
 for Christ is the Au-
 thor of eternal Salva-
 tion to them that O-
 bey him, *Heb.* 5. 9.
 What this New crea-
 ture

ture is, your manner is to exprefs with fo much verbofity and oddnefs of language, befides impertinency, that your *Auditors* can never be the wifer except in their own conceits; whereas the Scripture gives us to underftand it in very few, and thofe very plain words. Compare 1 *Cor.* 7. 19. with *Gal.* 6. 15. The

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The Creed, the
Lords Prayer, the
ten Commandments,
and the Sacraments,
are the entire con-
tents of all that in-
struction necessary to
Salvation, which lies
dispersed in the body
of the Scriptures.
This your People
not understanding
(like those silly wo-
men *St. Paul* speaks
of)

of) are always learning and never able to come to the knowledge of the Truth, heaping to themselves Teachers, &c.

But (you will say) does not our *Kirk* expound the *Creed*? I answer no, not in your shorter Catechism, where it is set down with much ado at the later end with-

without explanation;
to intimate what e-
steem you would
have us put upon it.

The best of your
Sermons (Mr. *Bax-*
ters for instance) if
seriously considered,
may very well serve
to raise the Affections
of their Hearers, but
never settle their
Understandings : in-
deed we are led into a
Wil-

Wilderness by your Prayers, and a Labyrinth by your Sermons. *The Lord Bacon* observ'd it long ago, that your discourses (considering the tone and accent wherein they are uttered) are sometimes very powerful to bring sinners to the question what shall we do to be saved?

ved? but seldom or
never tell us what.

To my understand-
ing all your Preach-
ing is to as much pur-
pose, as if a *Judg*, in-
stead of informing
the Jury particularly
and materially what
our Laws forbid and
what they require,
should only affect to
entertain them with
a general Harangue
of

of the excellency of
Law. To tell your
Auditors plainly and
materially what they
have to do, would, I
confess, conduce but
little to your designs.
Fear God and the
King, and meddle not
with them that are
given to change. Be-
lieve the holy Catho-
lick Church. Do un-
to all other men as
you

you would they
should do unto you.

This is *Pagan* morality, and (if the People understood it) would spoil your purposes of supplanting the present established Church : though for want of such moral Preaching, hitherto your *Party* have had the luck to be as little remarked for
their

their honest dealing,
and less, perhaps, than
other *Seets*. O but
you preach against
the Prophaneness,
Drunkenness, and
Whoredom of the
Age! yes, I know it
very well: and I also
understand to preach
against nothing else
but the prophaneness
of the *Times*, is very
convenient for your
designs:

designs : 'tis a *Theam*
 your People love to
 hear of, rather than of
 Envy, Malice, Lying,
 Sedition, Pharisaical
 pride, and such like
 infirmities of the
 Saints. There are
 (you know) sins of
 malevolence as well
 as sins of appetite ;
 in the latter a man
 plays the Beast ; but
 in the former he plays
 G the

the Devil. In a word,
 the Christian Religion as delivered by
 our blessed Saviour
 and his Apostles,
 hath very much in it
 to oblige *Turks* and
Infidels : but as for
 your Sermons 'tis a
 Miracle to me, if
 ever they oblige, I
 do not say *Infidels*,
 but any ingenious
Christians. Flatter
 not

not your selves ; the world can never be amended by your Preaching ; for in the same Sermon whilst you are beating down Prophaneness , you sily encourage the popular humours of Inconstancy, Envy, Pride, Censoriousness, Sedition, &c. To say nothing of your impertinent ap-

plications of *Scripture* Texts, especially these following ; Ye are bought with a price , be not ye the servants of men, 1 Cor. 7. 23. Stand fast in the liberty wherewith Christ hath made you free, Gal. 5. 1. Why as though living in the world are ye subject to Ordinances, Col. 2. 20. In vain do ye wor-

worship me, teaching
for doctrins the Com-
mandments of men,
Mar.7.7. The Kings
of the Gentiles exer-
cise Lordship over
them, but it shall not
be so among you. O
Father, thou hast bid
these things from the
wise and prudent, and
hast revealed them un-
to Babes. With these
and other places of

Scripture perverted
from their true mean-
ing, you triumph, as
you imagine, over
the Ceremonies and
Government of the
Church of *England*.

But truly when a
man considers it seri-
ously, other than po-
pular and wretched
conceptions cannot
be expected from the
Ministers of your
Kirk,

Kirk, who being generally of the lowest of the People of *Scotland*, and their means of education very slender, are necessitated (for all their *try-als* as you call it) to set up with very little Acquaintance either of *Men* or Books that are considerable. This being their case, no wonder if their

Notions are so fuitable and level with the Fancies of some People, as Women, Tradesmen, Shopkeepers, Malecontents, which compose the *main* of their Auditors. This sort of people (many of them) conscious to themselves of their escapes in point of *vertuous dealing*, are
 very

very much obliged by
 your Sermons of Free
 grace, Justification by
 Faith alone ; Impos-
 sibility of keeping the
 Commandments, ab-
 solute Promises, &c.

And so much for
 your Mission and
 your Doctrin. Let us
 now , if you please ,
 confer a few words a-
 bout some other mat-
 ters, and so conclude.

G 5 First,

First, concerning that Principle of yours, That nothing is to be done about the Worship and Service of God without exprefs warrant in the holy Scriptures : And I pray inform us, where has our blessed Saviour or his Apostles appointed a *Directory* for Publick Prayer?
hath

hath the spirit any
 need of a *Directory*?
 what divine warrant
 can you produce for
 your singing to God
 in a set Form, and re-
 fusing to pray in a set
 Form? for speaking
 to him your sudden
 and extemporary
 thoughts, but speak-
 ing to the People
 with a studied and
 composed Sermon?
 in.

in which of the Gospels are to be found those three significant Ceremonies required at the taking your Solemn League and Covenant? first that we must be Uncovered; secondly, that we must Stand up; thirdly with our Right hand lift up bare? what express Scripture have you for your

your Form of publick Penance called the Stool of Repentance? for your Classes and Synods? your shifting of *Moderators*? or indeed for any thing you do in opposition to the present established *Church*? This Principle of yours (as hath been already observ'd by the Friendly Debate)

bate) makes that unlawful which the Scripture allows ; in which we find many holy men doing those things (without any censure) in Gods Worship which he had nowhere commanded. For instance, what commandment had *David* for his design of building a Temple? or *Solomon* for

for keeping a Feast of
 Seaven days for the
 Dedication of the
 Altar? for erecting
 an Altar to be as-
 cended by steps? ex-
 pressly forbidden in
 the 20. of *Exodus*
 ver. 26. *Thou shalt*
not go up by steps un-
to mine Altar. What
 warrant had *Hezeki-*
ah for continuing the
 Feast of unleavened
 bread

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bread seaven days
longer than the time
appointed by the
Law? 2 *Chr.* 30. 23.
If you say that all
these things possibly
were warranted,
though not by Scrip-
ture; but now Scrip-
ture warrant is neces-
sary, since extraordi-
nary inspirations are
ceas'd: I pray tell us
what Scripture have
you

you for this very Assertion, that extraordinary Inspirations are ceas'd ? if this be true, what will become of the extraordinary gifts of your Ancestors, *Calvin, Knox, Goodman, &c.* for ordinary *Mission* they had none. In a word this principle of yours makes the Worship of God im-

impossible; the Time,
 the, Place, the Ve-
 sture, in which it shall
 be performed being
 no where appointed.
 Do not *Anabaptists*
 and *Quakers* retort it
 on your selves? the
 one demanding ex-
 press Scripture for In-
 fants Baptism, the o-
 ther for standing in a
 Pulpit; for preaching
 upon a Text, and
 that

that by an Hour-glass, stinting the *Spirit*. 'Tis not consequences nor evident deductions they demand, but express *Scripture* : for nothing else will content you in the matter of Liturgy and Ceremonies.

Another thing I would intreat you to reflect upon, is the reason

reason of your displeasure at the temporal Revenues and Encouragements of the Church of *England*. That which dissenters, *Independants*, *Anabaptists*, (if I understand them aright) would be at, is this, that the *Clergie* be reduced to their primitive poverty and dependence on the
the

the People: and, methinks, Judas hath very well expressed their sense, *John 12. 4.* To what purpose is all this waste of precious ointment on the feet of Christ? might it not have been sold for three hundred pence and given to the poor? This he said, not that he cared for the poor, but because he had the bag

bag and was a Thief.
 They consider not,
 how many vertues
 there are requisite in
 a Church-man, which
 can have no place in
 the house of scarcity;
 how little exemplary
 charity, temperance,
 or humility can be
 expected from a nar-
 row Estate, that we
 cannot say he is a
 temperate man, who
 is

is so, having scarcely
 wherewithal to satis-
 fie his thirst ; or an
 humble person whose
 fortune gives him
 small temptation to
 be proud : are not all
 Christians under the
 same obligations of
 humility and con-
 tempt of Riches as
 the Clergy ? Lay not
 up for your selves
 treasures upon earth,
 was

was said to all : and is it not true in experience, that the poverty of Priests must be attended with ignorance or very slender knowledge besides contempt? the necessities of our blessed Saviour and his Apostles upon earth were supplied by Miracles, and therefore their case and ours
not

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not the same. What-
soever Sectaries may
think of the Church
Revenues, the *Levi-*
tical Maintenance ap-
pointed by God him-
self was far more con-
siderable. Give me
leave to recommend
to your considerati-
on those excellent
words of K. *Charles*
the First *Εἰκὼν Βασιλ.* chap. 14.
“The Conclusion of
H “ the

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“ the War makes it
“ evident , that the
“ main Reformation
“ intended was the
“ robbing the Church
“ of its Lands , and
“ the abasing of Epif-
“ copacy into Pres-
“ bytery : but no ne-
“ cessity ſhall ever , I
“ hope , drive me or
“ mine to invade or
“ ſell the Priests
“ Lands, which even
“ *Pba-*

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“ *Pharaoh's* divinity ab-
“ horred to do^e: if the
“ Poverty of *Scotland*
“ might, yet the Plenty
“ of *England* cannot ex-
“ cuse the envy and ra-
“ pine of the Church-
“ Lands. The next work
“ will be *Jeroboams* Re-
“ formation, consecra-
“ ting the meanest of the
“ People to be Priests in
“ *Israel*, to serve those
“ Golden Calves who
“ have enriched them-
“ selves by the Churches
“ Patrimony.

Sir, Deceive not your
H. 2. self

self with the pleasant fancy, that if once *Bishops* were put down, their *Lands* will be vested on you and your Brethren.

Lastly, be pleased to reflect on your displeasure at the Liturgy of the Church of *England*. Some of you are for no Forms at all; others are for Liturgy, but it must be reformed.

In the History of the Reign of *Q. Elizabeth*, this passage is observable. Four *Classes* of Presbyterians complained of the

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the Liturgy to the Lord
Burleigh, then Secretary
of State; his About the
Lordship bad year 1585.
them go and make a bet-
ter: Whereupon the first
Classis went and framed
a new one, somewhat
near that of *Geneva*.
This the second *Classis*
dislikes, and alters in
six hundred particulars;
which alteration was ex-
cepted against by the
third *Classis*; and what
the third resolved upon,
the fourth would not
consent to. Thus your

H 3

Party.

Party expect a satisfaction about the Worship of God, which is impossible to be given you.

As to your praying by the Spirit, there is a certain *doubt* in it, which hitherto none of you would do us the kindness to resolve : either you mean praying by the Spirit of God, or by your own spirits : If you conceive the words and matter of your Prayer by the dictate of the holy Spirit, then are your prayers as much the word of God
as

as any of *Dauids* Psalms,
 or as any part of the Bi-
 ble ; and being written
 from your mouths, may
 become Canonical Scrip-
 ture : If by praying with
 the Spirit, you only mean
 that you are inspired
 with devout affections,
 then there is nothing in
 your prayers , but what
 others may pretend to as
 well as your selves. Sure-
 ly you cannot be igno-
 rant that praying by the
 spirit in the *Scripture* sense
 is praying in an unknown
 tongue. *I will pray with*
the

the spirit (saith the Apostle) and will pray with understanding also. If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful, 1 Cor. 14. 15. Thus you mistake the sense of Scripture. In brief, since you do not pretend to entertain your people with immediate inspirations, you oblige them to a *service* they know not what; to offer up prayers whereof they know not a syllable, nor your self neither, before you begin.

begin: if you know them before hand either for matter or words, then they cannot be *extempore*, as you would have the People believe. Peradventure the reason why the People fancy your prayers, is, their variety: they love not to go where they must be alwaies entertained with the same expressions: but if the sense of our own infirmities (which are alwaies the same) cannot oblige us to pray, why should a set of *new* words do

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do it? They that are for new words will at last have new things, or worse than nothing, saith Mr. Baxter in his *Cure of Church-Divisions*, p. 184. *third Edition*.

I conclude with the words of the blessed Martyr King Charles the First, *Εἰκων Βασιλ.* chap. 16.

Some men are so impatient not to use in all their devotions their own invention and gifts, that they wholly cast away and contemn the Lords Prayer. I ever thought that the proud ostentation of mens
own

own abilities for invention, and the vain affectation of variety for expressions in Publick Prayer, merits a greater brand of sin, than that which they call coldness or barrenness: Nor are men in those Novelties less subject to formal and superficial tempers (as to their hearts) than in the use of constant Forms, where not the Words but mens Hearts are too blame. I make no doubt but a man may be very formal in the most extemporary variety, and very fervently devout in the most wont=

wonted expressions. Nor is God more a God of vuriety than of constancy.

Novelty in Religion may give (-saith he) some short flashes of content to the vulgar People, who are taken with every new change as children with Babies , very much, but not very long.

F I N I S.
